

The Saints Justified AND THEIR ACCUSERS FOUND OUT:

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OR

An Answer to the great Dragons Message,
Put forth in five Positions by one of his Messengers.

WHO

For this purpose made use of *Edward Laurance* Priest at *Bast-church*, a place so called, in the County of *Salop*, who at a Dispute at *Milford-Hall* in the said County, not far from the said Steeple-house, stood up to prove the 5. Positions, and there contended for his Masters kingdom, that none could not but live in sin while they were upon the earth, (no not the Saints) whom he there accused to live in sin; And other falsities he stood up to prove, producing scriptures to that end, but left all unproved to anies understanding there who had the least true discerning to discern with.

Also a few Queries put forth to be answered by the aforefaid Priest (if he will) or any else of his Brethren.

By a Witnesse against the Dragons Message (of mans alwayes living in sin here) and for the Truth, called *Richard Hickock*.

LONDON, Printed for *Thomas Simmons* at the signe of the Bull and Month near *Aldersgate*, 1660.

To the Reader.

ABout the latter end of the eighth moneth in this year accounted 1639. as I was passing through Denbigh-shire into Shrop-shire, I heard of a great boasting that was amongst the Priests followers, how that ~~one~~ Edward Lorraine had overthrown the Quakers, at a dispute which was at Milford-hall in Shrop-shire, in which County I heard the like boasting and in some other parts, and perceiving that a false testimony had been spread abroad concerning the said dispute by the Priests friends, that truth might not lie under false reports; I could not omit but give a true testimony of it as an eye and ear witness, and from first to last how it was carried on that day; The aforesaid Edward wrote five Positions, which he gave to one which is called a Quaker, and promised to prove them at some of their meetings, upon which the day was appointed; and being so, that a pretty distance of time was between the delivering of his Paper, and the time he was to prove what he had wrote in it, the noise of it spread abroad and people a great multitude were gathered together on the day appointed to hear both parties, the Priest being come, who though he knew we were no upholder of Steeple-houses, yet he prest on us to go, telling us that it was a more fit and convenient place for that work, which was contrary to his promise, which was to do it at our meeting, to which promise we kept him, that we might not be guilty by submitting to his will of him breaking of his promise, which he seeing that we would not go from the place appointed, our meeting being without, he pleaded that he had but a weak body, and was subject to be troubled with the tooth-ach, and saying that was not a place for him, upon which we preferred him to stand within the house and to speak through the window, and we to stand without, but he not being willing to engage, denied that, saying, the wind would be sharper in the windows when elsewhere, and such like excuses, so went his way from us to the Steeple-house and a great rude company with him, and many stayed with us waiting to see the event of the day, and after a while we sent unto him, that he would either come here or else he was a liar and did not fulfil his promise, and with much ado he came with two or three other Priests with him and a rude multitude, and then he went to the window, though he had denied them before, and there began to prove his Positions as he had them wrote down in his book, and ever when any of us who are called Quakers did answer against what he had said, the rude multitude cried out hold thy tongue, ho'd thy tongue, we will not hear thee, we will not hear thee; and he called to them again, whose hearts were fully given up to receive what ever he said, but nothing that the people called Quakers said; are you satisfied in what I have said, people are you satisfied: people, to whom they answered, we are, we are, we are; And to make short and come to speak something to the matter, thus it continued all the while, and nothing would be received nor heard but what the Priest spake, except it was with a few honest-hearted ones, who desire truly to know the truth; And when three of the Positions were run over though not one of them proved, he with a scorn cast out on them whom the Lord loves, saying, That by that time the Quakers hearts were as rotten as Habakuks bones, we shall be shut of them, and so went to prayers, and with such a preparation as ths did he pray, which when he had done he would not stay for no mans words, though two Positions was not at all disputed on, and his wicked multitude thrusting one another self a fighting, but with patience were we through the love of God carried on that day to bear the reproach of our enemies, and to rest satisfied in the truth, though the wicked would not hear its testimony nor receive it; And this had not been given forth, but finding lyes pass so lively for truth so long after their birth.

By a witnessse to Truth and against lies. R. H:

The Saints justified, and the Accusers found out.



First the Priest said as follows

Pr. **H** undertook to prove that the dearest Saints of God living upon earth have sin, and that I do thus, By proving that the Apostle Paul cried out of a body of sin, and that David was a man after Gods own heart, and yet a sinner, and John said if we say we have no sin we deceive our selves, &c. as Rom. 7. 24. & 1 Joh. 1. 8. Eccles. 7. 20. & 2 Sam. 11.

Ans. The end for which this Position was laid down and these Scriptures brought forth for, was to prove, That no man cannot, but while that he lives here, he must live in sin; This being truly weighed, and these Scriptures honestly read over, a rational man may see they prove no such thing.

When the Devil tempted Christ, he for his own ends made use of the Scriptures, & tis no marvel if his Ministers do the like to labour in the Scriptures, like him, to bring if they can about their wicked designs; & though such labour in the Scriptures, by turning over leaf after leaf, and quoting line after line, to prove that none can live here, but whilest they live here they must live in sin, yet such Labour not in the Word and Doctrine, nor speaks the Scriptures as they were spake forth by the true Prophets and Apostles, but useth them to answer their ends, (to wit) to accuse the Saints with, and to prove them to live in sin, yea the dearest of them, so the Devil hath true service by them, that great Dragon and old Serpent which deceiveth the World and accuseth the Saints, Rev. 12. 9, 10. Surely you Priests have brows as of brass, and the sinews of your necks are as Iron, and it may as truly be said of you, as Jeremiah said to your forefathers, Were ye ashamed when ye had done abomination, (nay) ye were not at all ashamed, neither could ye blush, Jer. 6. 13, 14, 15. yea ye are more unexcusable then these, seeing you professe your selves to be Ministers of Christ, and greater abomination could scarce be committed, then to accuse the Saints, and affirm that none while they live here cannot but they must live in sin, for hereby the power of God and the end for which Christ was sent is denied, yea, and more power attributed

to the Devil, over man while he is here then unto God, surely the Deval is much beholding to such Ministers as these who are doing his work, And I know no reason why any should be judged as transgressors who tell you that you are of your father the Devil and are doing his work.

These are the accusers of the Saints, & fellow-heirs of the Kingdom of Satan in this time of the glorious breaking forth of the Gospel of our God & his Son Christ, makes it a great part of their work to accuse the Saints of the most high God, and to insinuate it into others, That none can but live in sin here, which Doctrine pleaseth the fleshly part in man, which according or agreeing with it, sound Doctrine by such will not be received, and the Scripture is fulfilled which said, The time should come that sound Doctrine would not be received, and *Timothy* speaks expressly by the Spirit, *That in the latter times some should depart from the Faith,* (take notice of that) *giving heed to seducing spirits and Doctrines of Devils,* and it is a Doctrine of the Devil to accuse the Saints, as *Revel. 12.* and to teach people that none can but live in sin here, and that though they live in sin, yet they may serve God too, when Christ said *No man can serve two Masters,* And the Apostle said *Be not deceived Brethren, whosoever abideth in Christ sinneth not,* 1 *John 3.* to 7. and they who give heed to seducing spirits and doctrines of Devils are erred from the Faith, and you who say that none cannot, but while they live here they must live in sin, and quote Scripture to prove the Assertion, I never found that Scripture yet that said so, and I have been a searcher of them thirty years, and if the Scriptures be not your ground, and yet quoted by you for a ground, then your doctrine is without a bottom, and must needs be such as proceeds out of the bottomlesse pit, which is so smoaky and black that the Ayre is darkened by it. Now that the wicked do live in sin, that we do acknowledge, and if the Saints cannot but live in sin too, where is the difference between them both, in what doth it consist? what doth it stand in words and out-side professions? (No) for Christ said, *Except your Righteousnesse exceed the Righteousnesse of the Scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven,* Mat. 5. 20. and they who live in sin do live after the flesh, for sin is a fruit of the flesh, and as they who live after the flesh do minde the things of the flesh, so they who live after the Spirit do minde the things of the Spirit, and the Apostle said *Walk in the Spirit,*
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and you shall not fulfill the lusts of the flesh, Gal. 5. 16.

And again, whereas it is affirmed that there never was any man that was without sin here, or that can be, this is an affirmation that the Scripture will not justifie, for in the Scriptures are the names of divers recorded as cannot justly be charged with any sin, as *Abel*, *Enoch*, *John Baptist*, and several others, and Christ the Son of God, who came to destroy the works of the devil, for to this end was he made manifest, 1 *John* 2. 8. And he said be ye perfect, as your Heavenly Father is perfect; and man was not created to live in sin here, but to live in the Spirit, where the fruits of the flesh is not fulfilled, as Gal. 5. 16. And they who live in sin follows not Christ for their Leader, but him who leads into sin, who is the prince of the Aire who ruleth in the Children of disobedience, and therefore must the wrath of God be powred upon the Children of disobedience, who follow not the Lamb Christ, and such though they have the name of Christians, yet with the Light Christ they are found to be false Christians, and to be of the many Antichrists, who bares not the Image of Christ, and these are the accusars of the Saints, whom the Lord hath Sanctified, and whom he hath sanctified he hath perfected, by the one offering, and who are they that dare lay any thing to the charge of Gods Eleſt, but such as *Edward Lorraine*, in whose mouth the devil that accuser of the Saints, is a lying spirit, whose mouth is full of blasphemy, and casts his floods out of his mouth to drown the truth if he can, and as fast as he casts his floods forth, so ready are his servants to drive them forward, that their Masters deligne might go on.

Now for these Scriptures, which is quoted by *Edward Lorraine* and made use on by others, for this end before mentioned, I say that they who knew the Scriptures, as they knew them that gave them forth, do not produce them to this end; and whereas it is said that *Paul* cryed out of a body of sin, and *John* said, if we say we have no sin, &c. Tis true they said so, and though *Paul* once witnessed such a condition, yet this proves not that *Paul* alwayes lived in sin here, but that he was now in the time of putting it off, and of witnessing the fulfilling of Christs words, who said *Come unto me, all ye that are weary and heavy laden, and I will give you rest*, which if he had not come unto Christ, the light which met him on the way, by him to be guided, he might have been like you, alwayes complaining of sin whil't he lived, but he was faithfull

to him who condemned sin, so come to see it overcome, and being set free from sin brought forth fruit unto God, *Rom. 6. 22.* *Paul* witnessed both these times, and before he could truly tell others, how fruit was brought forth unto Holiness, or witnessed it himself, he was first in the time of crying out because of sin, but thousands now complain of sin being in them, that are not yet come to the condition (it to witness) which *Paul* was in when he cried out; *John* who also was a witness of the same things, he speaking unto others, said if we say we have no sin we deceive our selves, &c. But he did not say, if we say we shall be redeemed from sin here, so that we shall not live in sin here, we deceive our selves, &c. No he did not say we cannot but live in sin here, &c. If we say otherwise, we deceive our selves, &c. If you Priests could finde a Scripture that saith so, you would not hide it, but none of these say so, and *John* who was a witness of the same things with *Paul* said, if you abide in the Light as he is in the Light, then have you fellowship one with another, and the Blood of Jesus Christ cleanseth us from all sin, *1 John 1. 7.* For he was one who knew the true time of confession of sin, and the time of deliverance from it, so was a fit Minister to declare unto others of such conditions.

And whereas the Scriptures say, there is not a just man upon the Earth that doth good and sinneth not, and there is none that doeth good no not one, &c. This also is true in its place and time, for the best of mans performances, which is not the true Spirits work, is but as filthy clothing, which though they who live after the flesh call the work good, and them that do it holy, yet with the Lord they are not numbred so, nor with his Saints; and the Apostle said we know we are of God, & all the World lies in wickedness, but he did not say that all that are in this place, called the World, lies in wickedness, and *John* saw just men who lived not in sin, who were cleansed from sin by the Blood of Jesus, and *Paul* saw just men, who brought forth fruit unto holiness, and *David* said mark the perfect man, and behold the upright, for the end of that man is peace; and there were many just men the Scripture makes mention of, some of which are before mentioned, which did good and cannot be charged with sin, and in the same Chapter wherein its said, there is not a just man upon the Earth, doth the same man that spake those words declare of a pure estate, seeing I finde more bitter then death, the woman whose heart is snares and

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nets, and her hands as bands, who so pleaseth God shall escape from her, and where he exhorts from abounding in wickedness and an overmuch righteousness, yet he saith, he that feareth God shall come forth of them all; Now take notice, that as there is an overmuch wickedness, so there is an overmuch righteousness, now that righteousness which stands not in the Power of God, is a righteousness which is over much, which as the fear of God is witnessed, it is come out off, and in an overmuch righteousness some were in the Prophets dayes, with which the Lord was wearied, as *Isa. 1. 11. 13, 14.* and so on, and the Scribes and Pharisees who had the Law in their Synagogues every Sabbath day, and thought in the Scriptures to have Eternall life, they were in a righteousness which was heapt above the righteousness of Christ, and they were counted just and holy men in their time, by such who were in the same worship, and their worship they counted holy, yet by the Spirit of the Lord it was counted an abomination, and the prayers of the wicked is abomination, and by this generation the true Prophets and Apostles were persecuted to death (as deceivers) and themselves went under the Names of holy, just and righteous men, so accounted of their brethren who consented with them, but amongst such just men as these there is none that doeth good and sinneth not; and whereas the Preacher said, there is not a just man that doeth good and sinneth not, he did not speak this of such who was in the Power of God, who stood in his Councell, and abroad in his will; but to Idiots and Novices, who be out of the Power of God, the Spirits sayings be a mystery.

And you who say *David* was a man after Gods own heart, and yet he was a sinner, how is your wisdom become foolishness and night come upon you for a vision, well may it be said of you, as *Isaiab* said of those Teachers in his time, that they were all blinde, *Isa. 56. 10.* Surely if you had known the Scriptures, you had been more wise then to asserted such a thing as this, for where the Scripture makes mention of *Dauids* sinning, it gives no such testimony that *David* was a man after Gods own heart, as he was a sinner, but there is proof enough to shew that he was a man after Gods own heart, as he walked uprightly before the Lord; it's time for you to throw aside your Retorick, Logick and Heathenish Phylosophie, it do's you no good, nor gives you no Light in the knowledge of the things of God, nor tis not like: for the treasure

sure of wisdom is not there to be found, (that's in Christ) as *Paul* witnessed, *Col.* 2, 3, 4. 8, 9, 10, 11.

The second Position.

Pr. That the Holy Scriptures is the Word of God, proove in *Exodus* 20.
1. *Ephe.* 6. 17. *Col.* 2. 16. &c.

Ans. Now if these Scriptures proves the Scriptures to be the word of God; the first here quoted declares of the ten Commandments; but speaks not one word that the Scripture is the Word of God, and at that time the most of the Scriptures were not written: The second here quoted, saith *the Helmet of Salvation*, *the Sword of the Spirit is the Word of God*, but doth not say the Scriptures is the word of God, and they who know any thing of God or have but one graine of true discerning, knows that the Scriptures is not the Sword of the Spirit, and the last here quoted shewes that the Apostle exhorted the Collossians to let the Word of Christ dwell in them rightly: he did not say let the Scriptures, and call that the Word of God, dwell in you, that is your dark consequence, Imaginations and conceivings from the Scripture in calling them so, and its in vain for you to cast such dark fogs and mist before the children of Light, for they will not walk in them having the Light, we walk in the Light and exhorts others unto the same.

Now concerning the Word, thats Christs Name, *Rev.* 19. 13. 15. whence had you your Authority to rob Christ of his Name, and give it to the Scriptures, but what will ye not do, when you will give his Name to the devils words, as thou *Edward Laurance* did when thou went about to prove his words the Word of God; and for the Scriptures we own them in their places, and exhort People to read them, and to give that honour to them which is due (to wit) to come unto it which they point at, which is the anointing, the Light, the Grace of God, which is Christ the Word nigh, to whom all come to Learn that are saved and that believe in the Light, and this the Scripture directs to, as *Job.* 5. 39, 40. and *2 Pet.* 1. 19. and *1 John* 2. 20. 27. *Titus* 2. 11, 12. &c. And herein is true honour given to the Scriptures: but you dishonour them, and him ye point unto, who lurry them up and down like a pedlers pack, from Market to market, where you put them to sale, to as great extortion as you can, though you have no example

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in them for so doing, but this is not all, for you to make your ware -- passe off which you have mixed with the Scriptures, brings in the Scriptures to prove your ware good though it be as black and smoakie as hell, and then say you the word of God confirms it, when theres no such thing; and let any question you whats the word you speak of, the Scriptures say you, when the word Scripture (being interpreted) doth not signifie as much as to say the Word of God, but as much as to say a writting, and thus you wrest the word Scripture, calling it by another name then it signifies being interpreted, and read the writings of the Prophets and Apostles, and you shall finde them declare that the Word was in the beginning, was made flesh, and that all things was made by it, this is not the Scriptures, they say the Word endures for ever, this is not the Scriptures, and that the word is as a fire & hammer, & this is not the Scriptures, and the Word is quick and powerfull sharper then any two edged Sword, and is a discernor of thoughts and intents of the heart, and this is not the Scriptures, this is the Corner Stone which, you false builders reject, and will not build with, who build thereon do deny your teachings, and smoakie foggy doctrines, which hath grimed the hearts of some with dirt and mire, that sticks so fast it will not easily be got off.

Yet further for the satisfaction of such who truly desire to be satisfied concerning the Word of God, the Word of the Lord endures for ever, it came unto Abraham saying, Gen. 15. 1. 2. And the word of the Lord came unto Jonah the Son of Amittai, saying, arise goto Nineveh &c. Jonah, 1. 1. 2. and in the eighth Month in the second year of Dins, came the Word of the Lord unto Zechariah the son of Barachiah, the son of Iddo the Prophet, saying, &c. as Zechariah. 1. 1. And many more Scriptures there be which declares of the Word of the Lord coming to such and such a Prophet, saying, &c. So take notice that the Word of the Lord spake to the Holy men of Old, who gave out the Scriptures, and that was the Word that spake the words, which were received and written after the Word had spoke them, so the Scripture is fulfilled which Peter spake, who said, Holy men of God spake as they were moved of the Holy

Ghost, 2 Peter, 1. 19, 20, 21. And where have you been learning Oh you blinde guides who put no difference between the Word and the words, which shewes to others what the word speak to or by such and such a man, and what saith the Words which were written from the VVord, even that the word is nigh, as *Deut. 30. 41. &c.*

And Christ said *my sheep knew my voice*; so it is plain you are none of Christs sheep, much lesse his shepherds who yet knows not the living Word, it by which the Lord spake to the Holy Prophets and Apostles, & if the blinde lead the blinde they shall both fall into the ditch; so you Priests you must to school againe to learn what the Word is, and if you will do honestly, turn the People from your imaginations and conceivings which you have fed them with to the light of Christ in them to be taught, and if you will not be so honest, yet once more after so often exhortation of the Lords People, to your flock and people do I declare and testifie unto them, that to the Light of Christ in them they must hearken and be obedient; else no entrance into the Kingdom of Heaven, and there the Word of God is to be heard and known, and true VVildom to be found: And his third Position is as followeth.

Pr. That I my selfe am a true Minister of Jesus Christ, Proove, First by my call. Secondly by my Qualifications; my call I prove by the laying on of hands of the Presbyterie, 1 Tim. 4. 14. Titus, 1. 5 my Qualifications, by being fitted and qualified for that work,

Ans. For this mans qualifications, they surely are very bad, who accuseth the Saints, and hath denyed the end for which Christ was sent, and doth the work of the devil as before is proved; and who called thee, or any of your Priests to this work, but the prince of the ayre which ruling in your hearts, and leads you to do wickedly, and for these Scriptures, they make nothing for any of you, but against you; and for the laying on of hands (there were women that had that) as is plain from the Scriptures, as *Acts, 8. 12. 17.* Will you grant they were made Ministers by it, if not there is more reason for it then for yours, for by it they received the Holy Ghost, but I know none of you that have received the Holy Ghost by the hands that have been laid on you, and

and *Edward Lawrence* thou knowest, that at the Dispute thou wert proved a false Presbyter, and them that laid their hands on thee, as when thou wast asked whether the Presbyters that laid their hands on thee took Tithes or no, to which thou answeredst they did, but could not prove the like of that Presbyter in the Apostles dayes; and to any who justly consider the matter, it will plainly appear, Thats no just ground to own you for Ministers of Christ, because you have had the hands of a company of proud and covetous men laid on you, nor to own their action in so doing, no more then *Pharaohs* Inchanters work was to be owned or compared with what *Moses* the servant of the Lord did; and I appeal to Truth and Scripture in this matter, and leave any rational man to search the Scriptures in this point, and see what things was done by the laying on of hands then, and then consider what yours doth, and it will plainly appear yours is but a mock to it, not worthy in the least to be numbered with it.

And they who were really and truly Ministers of Christ were called of God, fitted & qualified by his spirit, and they followed Christ for their example, and their fruit made it manifest they were his Ministers; These had not so learned Christ, to tell people they could not but live in sin here, and to take their Corn, Hay, Flax, Hemp, Wool, Lambs, Foals, Calves, yea Cows and Oxen from the people. Christ told of Deceivers & many false prophets that should rise and deceive many, as *Mat. 24. 11.* and in the seventh chapter he bids beware of them, saying, *by their fruits ye shall know them,* as verse 4, 15. And *Edward Lawrence*, what fruit brought thou forth when thou took *Richard Wards* yoke of Oxen from him for Tithes, doth this prove thee a Minister of Christ or a wolf? If all the scriptures were searched through, the like example could not be found from any one Minister of Christ, but thou hast many brethren, and your making use of the Saints words in your Pulpits and Assemblies cannot hide you, nay any who have scriptures to read, and will read them honestly over, may see you are another sort of Ministers then the Ministers of Christ were, and if another

sort that makes use of the Name of Christ in your preaching and praying, Then it must needs be the Ministers of Antichrist, and such is the qualifications of the Ministers of Antichrist, to take the goods of people, of them by force who owe you nothing, and to bring them before Rulers and Governours if they deny, and cast them into prison besides, tis time to leave telling of your qualifications till ye be better, and till you be turned out of *Simon Magus* his way and road, who would have bought the holy Ghost with money; you may leave off telling of your caltoo. And I pray you priests who led him to offer money to purchase that power that was among the Apostles but his great master the Devil, and surely the Lord doth not lead his Ministers to follow *Simon* the Sorcerer the Devils servant; so cease from your call and qualifications, they both being bad, and return to the Light of Christ which you have so much despised, and learn at that, and be not proud, to stoop so low that you be not always Ideots and Novices.

Now concerning his fourth and fifth Position, I know nothing at all that he said to either of them, except what is said at the latter end of what is said to the Reader, yet that they may not go without an answer, his two last Positions is as followeth.

Pr. That the people called Quakers are no true Church of Jesus Christ. That the Quaking amongst them is a Delusion of the Devil.

Ans. Though these two Positions remain without any proof at all to uphold them, yet being I have found that they remain in the minds of some as if they were true; Take this answer, to the first of these I answer, That for the people called Quakers, they are a People evil spoken of, in every Parish and Country I have been in since I first either heard of them or knew them, this I speak as from what I know, and that not onely of one, two or three sorts of Religions, but of all that I met with have I heard this evil spoke of, and I find in Scripture that the way that the true Church was of was evil spoken of every where, and I find that the *Corinthians* which was a true Church received *Paul* with fear and Trembling, *2 Cor 7. 15.* and he spake to the *Philippians* which

which was of the true Church to work out their salvation with fear and Trembling, and I know them to be a People that walks much in the fear of God, and who walks there have a place in God where the true Church is, as 1 *Thess.* 1. 1. and 2 *Thessalonians* 1. and where this man can find proofs to prove such as these no true Church I know not, without he fly to lies and false reports for his refuge and proofs; but wo must come upon them that make lies their refuge, for with Truth he can never do it.

And to the last Position I Answer, That the Quaking that is witnessed amongst these despised People, is no delusion of the Devil, but the mighty power of God, which casts down delusions and overturns them, and I question not but the same power was despised in the Prophets and Apostles dayes, by the same generation who then were strangers to the power that wrought in the true Prophets and Apostles, so they were persecuted as Deceivers, and put to death under the name of Schismaticks, Hereticks, and Deceivers, and *Paul* bid work out your Salvation with fear and trembling, as before is said, and the true Church witnessed Trembling, as before is proved, And the Lord said to them that were got above the fear of God, whose hearts were hardened, &c. Fear ye not me saith the Lord, will ye not Tremble at my presence? *Jeremiah* 5. 22. *Isaak* Trembled, *Gen.* 27. 33. *Habakuk's* belly Trembled, &c. *Hab.* 3. 16. But concerning this did *Edward Lawrance* make a jest, which shewed he was a stranger to the work of the power of God in him, and so where it is witnessed he calls it a Delusion of the Devil, This is one of them who puts good for evil, and calls evil good, but when your reward comes upon you it shall come as an armed man that you cannot escape it: so Repent betime lest there be no place left.

R. H.

A FEVV QUERIES

As followeth,

I. **Y**OU who say men cannot but live in sin here, do not you exhort people from sin? (and if so) then how doth that agree to exhort them from sin, and also tell them they cannot but live in it here, is not this confusion and Babylonish work?

II. Is there not a time to confesse and a time to forsake sin and come out of it, and is not man to come out of sin here (what preach you Priests of this, say you I or nay) if I, then whether are the Saints they that come out, or they that stay in sin, If those be they that come out, then what are they in that which they are come out of? what Logick have you to make these agree.

III. And you who say the Scripture is the Word of God, doth not the Scriptures give this testimony, that the word of the Lord endures for ever, as 1 Pet. 1. 23. 25. And doth not the word Scripture signifie as much as to say a writing, and do you not know that words written or printed with ink on paper cannot endure for ever? how then by Scripture can you prove those words which are written or printed with ink on paper, to be this word the Scriptures testifies of?

IV. And is there not plain Scriptures, which saith,
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the Word was in the beginning, and was made flesh, and by it the Heavens were made, as John 1. 1, 2, 3. 10. 14. Psal. 33. 6. Heb. 11. 3. But where doth the Scriptures give this testimony of themselves? Are you such fools and Idiots, to put no difference between the Word and words (the declarer and the declared) what see you no difference between it, and what it said, you must to school to the Light to be taught, before you can be true witnesses of the Word?

V. In Ephes. 6. 17. a scripture which is used by you Priests to prove the Scriptures the Word of God (it is said) that the Sword of the Spirit is the Word of God, hath the Devil this Sword [the Sword of the Spirit] or did he ever use it to overcome any with, or is the Scriptures this Sword? if the Scriptures neither be this Sword, nor he never had it nor used it, you know he had the Scriptures and made use of them to tempt Christ, that if it had been possible he might overcome him, Matthew 4. 6.

VI. And if it be so that he had the Scriptures but not the Sword of the Spirit, then you Priests in what are you above him who have the Scriptures to make use of as Weapons to overcome your Enemies with, but wants the Sword of the Spirit (which if you say nay) then prove the Scriptures it, seeing you put them for it, which if you cannot, your fruit will not prove you have it for you, let your fruit be laid before you and tryal be made.

VII. Again you Priests, seeing you tell people you are Ministers of Christ, whether have not they Christ for their Example who are his Ministers (if they have) how prove you your Example from Christ of taking peoples Lambs, Piggs, Geese, Calves, Foals, Corn, Hay, Wool, Hemp, Flax, and other goods from them for preach.

preaching, yea, and if they will not give it you, to take it by force, surely the Sword of the Spirit destroys and cuts down this fruit; and did not Christ say, By the false Prophets and Deceivers and Anti-christ preachers which was to come, that by their fruits men should know them, Mat. 7. 15, 16, 17. Now it lies on you to prove this the fruit of Christ, or else you must no more own your selves to be his Ministers, but Ministers of Antichrist, tell the people so and you will tell them truth.

VIII. And seeing you prate so much of your call to the Ministry, tell who sent and Commissioned you to Preach, whether were you called immediate of God or of Man? if of man, whence then had they power to make you Ministers, and after what manner did they make or ordain you to be Ministers, if by the laying on of their hands, have you received the Holy Ghost by it (if not) nor they had not their Authority from God to do so, but would imitate to do as like as they could, to what they had read that others did? then whether I say are you Presbiter followers of the Pope or of Pharaohs Inchanters, or whether are you not like them both, they both being out of the Power of God, yea, and to Simon Magus the Sorcerer, who would have bought the Holy Ghost with Money, which with Money cannot be bought.

R. H.

THE END.